

FUNDAMENTALISM
VERSUS
MODERNISM

JAMES W. JOHNSON



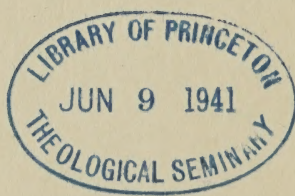
THE CENTURY CO.
NEW YORK AND LONDON

BT

88.5

.J636

25
12/92



BT
88.5
.J636

Fundamentalism
Versus
Modernism

Fundamentalism

Versus

Modernism

A Layman's Viewpoint

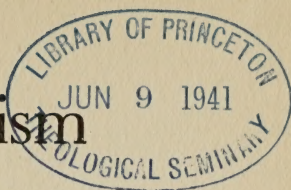
By

James W. Johnson



THE CENTURY CO.

New York & London



Copyright, 1925, by
JAMES W. JOHNSON

PRINTED IN U. S. A.

PREFACE

Intolerance, pride and ignorance nailed Christ to His cross. Intolerance, pride and ignorance inspired Philip II of Spain and Thomas de Torquemada to torture to the death thousands of Netherlanders. The same Satanic trio have throughout the centuries weakened the Church and brought to it untold distress and agony. The same spirit, born of hell, is today at work dividing those who love Our Lord and creating enmity between them.

To rebuke this evil influence is the purpose of the simple statements fol-

Preface

lowing. If the language used seems at times too strong, it must be remembered that moral suasion will not persuade Satan; perhaps sledge hammer blows will be equally futile. But the light of truth revealing his devilish guile may be helpful to some who do not understand. It is with this hope in mind that I have written.

J. W. J.

June, 1925.

CONTENTS

CHAPTER	PAGE
I The Controversy	3
II Unimportant Differences . .	7
III A Vital Issue	20
IV Judgment	25
V Danger of Modernism . . .	33
VI A Confession of Faith . . .	37
VII Violation of a Sacred Law . .	47
Conclusion	51

FUNDAMENTALISM VERSUS
MODERNISM—A LAY-
MAN'S VIEWPOINT

Fundamentalism Versus Modernism

A Layman's Viewpoint

CHAPTER I

THE CONTROVERSY

A LAYMAN is often puzzled at the arguments and controversies of various church people. These people seem to be so terribly in earnest over what to him appears almost trivial. They are so wrought up over theories and beliefs. They even go the limit of persecution, yes, excommunica-

Fundamentalism Versus Modernism

tion, in their earnest zeal. If the other party or individual does n't harmonize with their opinion, that party or individual must be of the devil and must be leading innocents astray or must be so hidebound and stuck in the mud of prejudice and out-worn beliefs as to be hopeless, even pitiable. What does it all mean? The layman thought that church people, professed followers of Christ, would of all others be temperate, gentle and forbearing; but these various sects seem to be the very ones actuated by an excess of zeal, fury and condemnation against their brothers in Christ who cannot agree with them in the non-essentials of faith. Surely here is a matter of wonder; surely the king of hell must rejoice and his black

The Controversy

angels chortle with glee at such division, such schism, such unholy bitterness and strife among those who profess to be the disciples of the Prince of Peace.

One party says that God made Adam from the dust of the earth, breathed into him, and Adam got up and walked, lived and moved and had his being, just as you and I do; and that with the in-breathing of God, Adam also came into possession of a soul; and so we have the explanation of the mystery of the ages, the origin of man, strange and incomprehensible union of the divine and the human, the material and the immaterial. The other party says no, the account in Genesis is but an allegory, very beautiful indeed but not in-

Fundamentalism Versus Modernism

tended to be taken literally. Man was developed through long periods of time from the lower animals. As for his soul, its origin is at best uncertain as its substance, if it has any, is too intangible to be defined; and the best that can be said is, here it is, explain it as you choose; or it is the product and development of man's mind. Perhaps if this other party would not say quite all this about the soul, their conclusion would be approximately similar. The layman, being but a layman, does not pretend to understand just what the second party holds to be true.

CHAPTER II

UNIMPORTANT DIFFERENCES

NOW what real difference does it make how man had his origin? Manifestly such origin is beyond our knowing in the light of present knowledge. And if so, why make such a row about it? What is the difference to me whether God made my original ancestor out of dust or whether God made my ancestors by the wonderful process of evolution through ages of time? The fact of the matter is, here I am, with my body, mind and soul, with all the demands of these

Fundamentalism Versus Modernism

three departments of my being, and all the hopes and joys and disappointments that "flesh is heir to." These are to me most important and unescapable facts, and in view of their importance, all theories of my remote origin pale into insignificance.

Perhaps, however, the two warring factions are really troubled over the errancy or inerrancy of the Scriptures. If the Bible is God's word to man and if the Bible states a fact, what right have we to interpret these facts as we choose, to say that some of them are allegory and some are not? Would not such a reasoning make of the Bible altogether too much of a hit or miss affair, and would we not really be left without a foundation for the faith that

Unimportant Differences

is in us? Surely sound reasoning and having more than a flavor of common sense. Is it not quite unanswerable? Let us see.

In Psalm 29, vs. 6, David says of the mighty cedars of Lebanon that God "maketh them to skip like a calf; Lebanon and Sirion like a young unicorn." So then we are to understand that God suddenly made these great trees to jump about, to gambol, to disport themselves like calves and unicorns. A quite jovial picture to be sure and yet somehow we find it difficult to accept literally. It seems too fantastic, quite unlike anything we associate with God's acts. But you say this was merely poetic license, a freedom granted to all poets in all ages. Quite so, and

Fundamentalism Versus Modernism

in like manner why not grant to the author of Genesis a similar freedom in his grand, poetic, allegorical record of the beginning of things? Of course, common sense, and the grace of God within us, must be the basis of our understanding of all matters not possible of clear demonstration. And yet a very war of words and a tempest of steaming passions are caused by those holding to the errancy or the inerrancy of Scripture.

Now what real difference does it make? The meaning is clear. In the one case, that God is the Creator of all things, life included; in the other that the voice of God is so mighty that all nature thrills in response. Words fail the poet to give adequate expression.

Unimportant Differences

He uses poetic license. He describes nature as overwhelmed, quivering in fear, again delirious with joy at the majestic, all-powerful voice of its Creator. There is no ambiguity, no uncertainty as to the meaning in either case. And yet these queer people quarrel and argue and argue and quarrel again over their childish difference; a difference indeed without a distinction.

Again the controversy over miracles; unending and futile; a cause of bitterness and strife; therefore a cause of weakness to Christ's church on earth; a church needing harmony and a united front in the great battle against the insidious and powerful forces of evil. One party believes in all the miracles

Fundamentalism Versus Modernism

of the Bible and finds no difficulty in such belief. Their theory apparently is that the Bible says so and that ends it; or perhaps they might go further and say that God is all-powerful, and if He chooses to perform miracles through His priests or prophets or through Christ so that men may the more clearly recognize His power or for some other reason, why not? Surely we cannot limit His power, otherwise our conception of Him as God is at best very inadequate and He ceases to be God and only a great, unknowable and mysterious force. Therefore miracles are altogether likely and only lack of faith and lack of appreciation of the real meaning of the Word, in fact rationalism and material-

Unimportant Differences

ism, are the basis of such skepticism.

The other party says no. No one ever saw a miracle and no miracles ever were performed. The record of such wonders is quite natural however. "In the times of men's ignorance," when tradition was so common and writing was so rare, the imagination was quite likely to invest one's hero or God with just such marvelous deeds. Greek and Roman literature abounds with examples. But who today believes in the strange, weird and sometimes degrading deeds of the gods of Greece and Rome? In like manner, the miracles of the Bible were invented. They bear witness indeed to the adoring wonder and belief of those who would ascribe miraculous power to their deity but

Fundamentalism Versus Modernism

they have no basis in fact, they cannot be proved. A charming delusion indeed but an evidence of childish credulity, indicative of ignorance rather than suggestive of faith founded on reason. And so the battle is on again, the old, old strife between those who call themselves devoted believers in their God and those who claim a like devotion and reverence but who cannot believe in fairy tales no matter how beautiful, uplifting and idealistic. The truth, the plain truth and nothing but the truth, must be for them the basis of their faith. They refuse absolutely and unalterably to accept the miraculous either in Scripture or in any writing because such a belief savors too strongly of the imagina-

Unimportant Differences

tion only and does not harmonize with the sound, clear, cool and dispassionate findings of scientific investigation.

One of the greatest preachers of our day, if I rightly interpret his writings, cannot bring himself to believe in miracles. Perhaps he would like to, but he cannot. And yet his writings clearly indicate a deep, reverent, Christian spirit, fully alive to the power, majesty and fatherhood of God, as well as to the wondrous love and atoning power of Christ.

What after all is the need of belief in miracles? If all the miracles of the Bible were proved to be but myths what essential foundation of faith would be lost? None whatever. Not a single fact necessary for man's reconciliation

Fundamentalism Versus Modernism

to God would be lacking. Perhaps at first such a statement may be thought extreme, even a proof of a mind lost in the maze of rationalistic philosophy. But examine the statement. You still have left belief in God, His power, His glory, His Fatherhood, His love for man. You still have belief in Christ as God's only Son, His divinity, His equality with God, His love for man, and the efficacy of His atonement. You still have left belief in the Holy Spirit, His habitation in the hearts of men, His constant intercession for men, with "groanings which cannot be uttered." If these are not the foundation stones of faith then I confess myself to be utterly at sea as to the meaning of God's Word and His revelation

Unimportant Differences

of Himself to men as found in that Word. Even the glorious resurrection of Christ with all its wondrous Easter cheer is not essential to my firm belief in immortality. For I have what to me is better, Christ's own words: "Let not your heart be troubled; ye believe in God, believe also in Me. In my Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you to Myself. That where I am, there ye may be also." If this is not a clear assurance of immortality for Christ's followers, language has no meaning.

Again, the Virgin Birth; what a library of controversy, what an endless discussion! And all over a problem be-

Fundamentalism Versus Modernism

yond solution; a question without an answer. Yet this fact or this myth is so all-important to Fundamentalist and to Modernist, and they are so mightily stirred thereby, that a layman might think it must surely be of vast importance. Certainly these learned doctors of the law, these men of God, would not spend so much energy over a matter not important. And yet that is the very thing they are doing. The tremendous, overwhelming, glorious fact is that Christ *was born*, that He lived for thirty-three years among men, that He lived and suffered and died that we through His wondrous sacrifice may live. Whether or not He was born of a virgin is of small importance. Believe it or not as you like. Notwith-

Unimportant Differences

standing all the creeds of all the ages, the Virgin Birth is of minor importance, and your faith in God and His Son is in no wise dependent thereon.

It is passing strange indeed that men of real faith and men of sound learning can so waste their time and their God-given talents in such idle, futile controversy.

CHAPTER III

A VITAL ISSUE

THE arguments between these two factions of the church has a serious meaning. Men of faith within the church are greatly disturbed, and with reason. If those especially fitted to be the leaders in thought are so engaged, the layman quite naturally is moved with uncertainty, is made a questioner rather than a firm believer. If he is told that great and vital matters are at issue, that a real division of the church seems imminent, that now is the time

A Vital Issue

for real Christians to band together and repulse the assaults of loose-thinking and perverted emissaries of Satan, etc., etc., surely his simple life of faith and loving obedience to Christ is threatened. His unsettled mind and troubled soul will surely be reflected in a narrower and weaker Christian life.

To men outside the church the controversy may mean great rejoicing or be a cause of wonder, depending upon their attitude toward religion. Those without God and without hope in the world will smile in derision at the exposure of such weakness and, to them, real meaning of religion. At last the church is revealed for what it is, a huge humbug, made up of self-deluded, weak-minded men and women, all too

Fundamentalism Versus Modernism

ready to quarrel and fight among themselves over trifling differences of opinion. The church of Christ forsooth! Rather a pretentious collection of hypocrites, made to appear in their reality, so soon as sufficient reason arises. They may sing, and pray, and preach to their hearts' content, but no such humbug for me. I prefer the truth and will choose it rather than become a living lie and win my self-contempt.

To those outside the church but of more reverent mind, who have often meditated and questioned the real meaning of life, as all must do at times; who have felt a longing for the peace and joy that church people talk about so much, and who always intended

A Vital Issue

some time or other to take the matter seriously and become a partner in this soul insurance company, to these, the matter is now settled; there is nothing in it; they too are glad for this revelation of what religion really is, and they are glad that the truth has come to them before they became partners in any such hypocritical confession of faith in God or Christ or Holy Spirit. Away with the church and all it stands for. If this is the way church people get on among themselves, the church must surely be founded on falsehood and its most devoted members are either deluded enthusiasts or rank hypocrites. For above all else, the world needs peace, harmony and brotherly love. These people stand for strife and con-

Fundamentalism Versus Modernism

tention, bitterness and hate. In fact their church seems to be about to split on the rock of their controversy. No sinking ship for me. Rather will I live and die on the safe ground of reason and common sense.

Such a conclusion seems at least reasonable even if it be somewhat superficial. A more thoughtful conclusion might be that during twenty centuries the church has passed through many and more severe trials and today stands stronger than ever. Such a tempest in a teapot can no more shake the foundation on which she is safely builded than can the waves which beat upon Gibraltar move the mighty fortress.

CHAPTER IV

JUDGMENT

BUT what shall be said of these contentious, bigoted or loose-thinking Fundamentalists and Modernists? "Better that a millstone were hanged about his neck and he cast into the sea than that he should offend one of these little ones." "One of these little ones," indeed; rather thousands have been offended, distressed, made to doubt and become sorely troubled; thousands perhaps turned away from the joy and peace and consolation found more fully in Christ's church than else-

Fundamentalism Versus Modernism

where; thousands jeering at the unholy quarrel; thousands laughing to scorn these blatant hypocrites revealed in their shameful nakedness. Hypocrites indeed they are; forgetting the wondrous law of love to God and love to man, they give themselves with heart and soul and strength to their most unchristian strife. Without doubt they are true believers in God and Christ and Holy Spirit; but they grievously err in thinking that God's kingdom on earth is being served or honored by such ungodly strife. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy

Judgment

and faith." How well the denunciation fits! Scrupulous, meticulous, exacting in trifles, and with blind stupidity omitting and glossing over the essentials of righteous judgment and merciful charity and true faith. "Ye blind guides, which strain at a gnat and swallow a camel."

If only one will believe that every word of Scripture is literally true, that the God of Abraham and Isaac and Jacob, the God of Matthew, Mark, Luke and John, the God of Paul, never intended wider, fuller and more glorious conceptions of Himself to enter into the hearts and souls of men than they could receive in their earlier generations of partial understanding; if

Fundamentalism Versus Modernism

only one will accept such a creed as this, all well and good; otherwise he is headed for perdition.

Just a word here lest some one misunderstand me. The God of Abraham, of Isaac and of Jacob, the God of Matthew, Mark, Luke, John and Paul, is indeed the only true and living God; but if Christ had lived among men during the past twenty centuries, and if he had continued to teach and bless and enlarge our minds, we should certainly today have a larger, truer and more comprehensive understanding of God. This indeed He has done to a certain extent by His presence with us in the Holy Spirit; but men are only men after all and to err is human, therefore even the teaching and enlightenment of

Judgment

the Holy Spirit has not resulted in our perfect understanding of God. Such a result is in fact impossible since He is infinite and we are finite. Now if our conceptions of God may become fuller, deeper and more comprehensive, in like manner many of the foundation stones of our faith may become deeper, stronger, and more firmly established by reason of our increased knowledge, larger experience, and continued enlightenment of the Holy Spirit.

But to return to our warring friends. "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly ap-

Fundamentalism Versus Modernism

pear righteous unto men, but within ye are full of hypocrisy and iniquity.”

Could there be a more accurate description? The pillars of the church, those prominent in all that pertains to Sunday-School, prayer meeting, and church ordinances, those best qualified by education and training in Christian homes and among Christian people, engaging with their brother Christians in a most virulent, bitter and unchristian strife—these are whited sepulchres indeed, fair to look upon and yet filled with the foul, dead bones and contaminating uncleanness of unholy passion, devilish bitterness, and a narrow bigotry born in hell. “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?”

Judgment

It must not be understood that I am criticizing the whole party of Fundamentalists or the whole party of Modernists; but only that portion of each sect which, blinded by Satan and filled with his spirit of evil, is doing so much to discredit the church and to weaken her power. Many indeed there are who hold staunchly to the older methods of thinking and many indeed there are who accept the newer thought who are rooted and grounded in the faith, who are doing their best to fulfill the law of Christ and who are giving their lives generously and nobly for the welfare of their fellow men. And these saintly men and women are quite content to let the noisy tempest pass; they wisely refrain from such an indecent exhibition

Fundamentalism Versus Modernism

of folly and shallow-minded argument. They know in Whom they trust and are confident that as He has defeated Satan in all his assaults upon the church in past generations so now He will in due time and in His own good way again overthrow the prince of darkness in this, his latest attack, on Christian brotherhood.

CHAPTER V

ANGER OF MODERNISM

BUT if the Fundamentalist is justly criticized for narrowness, bigotry and intolerance, it is also true that the Modernist may be treading on dangerous ground. Rejoicing in his new freedom of thought and glad that the shackles of outworn formulas can no longer bind him, let him take heed lest his freedom of thought degenerate into a license of imagination, unwarranted and dangerous. Far better the small island home, with narrow vision, founded on a rock, with the light-

Fundamentalism Versus Modernism

house for guidance and safety, than the home upon a ship, with wider vision indeed but tossed on the uncertain waves of speculation and drifting hither and yon without a compass while the clouds of rationalism, even of mysticism, hide the light of the pole star. The Fundamentalist is on safe ground, his faith has been proved true by the test of centuries; if he errs it is because of lack of faith, and lack of knowledge.

The Modernist discarding miracles as myths, rejecting such portions of creeds as do not harmonize with his thinking, esteeming his brother Fundamentalist as back-numbered, may find that "pride goeth before a fall." For this very freedom of thought, unless restrained by due reverence for the eter-

Danger of Modernism

nal verities and made safe by constant companionship with the Holy Spirit and the true enlightenment which He alone can give, may become a stumbling block indeed, may mean the wreck and ruin of highest hopes.

With the old-fashioned beliefs in God and Christ and Holy Spirit you are safe, even if you are narrow; with the newer thought, and the contempt for the narrowness of the old conceptions of faith, there is a greater danger. Human nature tends to extremes. Wise indeed is he who can find the golden mean; who can rejoice in the newer freedom, while holding to the clear revelations of God proved by the test of time and confirmed by the deepest wisdom man has known, wisdom

divine, the all-satisfying truth as found in Christ. "Fools rush in where angels fear to tread." We are indeed on holy ground and with the deepest reverence must approach the flaming bush and try to understand the meaning of the divine truth, the truth growing clearer and more glorious as man comprehends more fully God's message in His Word and God's revelation of Himself, which did not end with the book of Revelation but has been continuous from Adam and which will continue until time shall merge into eternity.

Let us try at least and may the Father of all mercy forgive our errors and our blunders, due to our feeble vision and our partial comprehension.

CHAPTER VI

A CONFESSION OF FAITH

IN our hymn books we often read together at church service the Apostles' Creed. It seems to me a beautiful expression of a satisfying faith. At least I can say Amen to every word of it. It expresses belief in miracles, for if the Virgin Birth is accepted as true, why not all miracles? The full meaning of a God-man is stupendous, overwhelming. That God Himself in the person of Christ should come to earth and dwell with men thirty-three years with the intent that men might

Fundamentalism Versus Modernism

understand Him better, and through Him might live the life triumphant and joyful while on earth and might through Him inherit life eternal, glorious and of never-ending peace, is a fact so full of richness, wonder and amazing love that we must fall upon our knees and render to our Father all the worship, praise and glory our souls can feel and our hearts can utter. "And He filled me, and He thrilled me, with a melody sublime."

There is nothing difficult about miracles and nothing unreasonable. Indeed there is a preponderance of evidence for believing them. If we accept the fact that God is omnipotent, omniscient and omnipresent, that He is deeply interested in His creation, and

A Confession of Faith

especially interested in man, "made a little lower than the angels and crowned with glory and honor," what more reasonable than that He should give to man such evidences of Himself, His power, His glory and His Fatherhood, as would compel man's belief in such attributes? Especially would such revelations of Himself be most fitting and necessary in the early days of the childhood of the race, when men were ignorant, without the teachings of history, with but one book, without understanding of God except that one record and what their fathers told them, and that too often distorted and incomplete. The clear and vivid evidence found in miracles would certainly be reasonable under such circumstances. The record

Fundamentalism Versus Modernism

of such miracles as well as the record of God's messages through His chosen representatives on earth would leave no excuse for the ignorance, blindness and stupidity of future generations. The miracles of the Old Testament are reasonable and just what might have been expected from a God of love and power and wisdom. Because of them His prophets, priests and teachers were invested with authority and could speak to the people in His name His warnings, His words of comfort, His commands of service.

Passing on the miracles recorded in the New Testament, here again the same reasons for such miracles suggest themselves. The old dispensation with its clear record of God's wisdom, love

A Confession of Faith

and power; with its plain teaching of God's Fatherhood seen in His blessings and punishments of Israel so oft repeated, just as a truly loving father will not spare even punishment to correct a wilful, disobedient child; with its wondrous beauty of David, Isaiah and Job, with its inspiring record of Moses, Joshua and Samuel, with its impressive history of a nation freed from slavery, taught in the wilderness, blessed in Canaan, punished in Babylon, restored again to home and native land; this clearest revelation of God ever given to the nations of earth, had now educated Israel to that period in their history where in the wisdom of God His supreme and most glorious revelation of Himself was now ready, Jesus Christ.

Fundamentalism Versus Modernism

And just as the miracles of the Old Testament were fitting and necessary for the reasons given, so the almost unbelievable fact of God living with men for thirty-three years to more fully reveal Himself to them, needed miracles, signs and wonders to make men comprehend the stupendous reality. Christ's claims for Himself, equality with God, Son of God, seeing Him was the same as seeing God, etc., etc., etc., could not be fully believed even by those most closely associated with Him. Noting their dullness and their doubts He says: "Believe Me that I am in the Father, and the Father in Me: Or else believe Me for the very works' sake." "If My claim of divinity seems to you impossible then let the signs and wonders

A Confession of Faith

your eyes behold convince you of the truth of My claim." We have here Christ's own estimate on the value of His miracles. For centuries after, belief in Christ's miracles was needed to confirm and strengthen doubting souls. To believe that God in Christ could live among men without any such proofs of His power and love for men, would seem more difficult than belief in the miracles themselves.

Again, the Virgin Birth, cause of so much controversy, seems reasonable and quite credible if considered in the light of the fact that a life of perfection, holiness and power, such as all believers ascribe to Christ, would be much more difficult to believe if Christ be thought to have been born of human parents

Fundamentalism Versus Modernism

like the rest of mankind than if the account of Luke be accepted as the plain statement of a fact impossible for us to fully understand and yet absolutely true. The phenomena of nature are impossible to understand in our present state of knowledge but no one doubts them. Light, heat, electricity, all present problems no one can answer; but to doubt them would argue ill for our sanity. Why then are the miracles of the Bible so difficult to accept? It may be said that in all the history of mankind, there is but this one instance of a virgin birth and therefore it savors more of a myth than of a reality. True, and there is but one Christ recorded in history; another would be superfluous.

A Confession of Faith

You may say that when all the reasons for miracles are duly considered it still remains true that they cannot be proved. Certainly so, and it is also true that they cannot be disproved. If one's faith is made richer, deeper and more glorious because of belief in miracles, why should you, my Modernist friend, be guilty of scorn for your brother's child-like faith? And you, my Fundamentalist friend, why should you question the sincerity of your brother's faith because he cannot, like you, accept the miraculous as true? Why should you believe and say all manner of evil of him because he finds it impossible to accept as true what he thinks is contrary to reason and scientific investigation? You both believe

Fundamentalism Versus Modernism

in God, in Christ, and in the Holy Spirit. You both believe that through Christ alone can man be reconciled to God. You both believe in the glorious resurrection of Christ with its assurance of immortality. What more is vital?

The creed of Christ is simplicity itself. "Believe in Me." "Take up thy cross and follow Me." "Where I am there shall ye be also." "If ye love Me keep My commandments."

CHAPTER VII

VIOLATION OF A SACRED LAW

AND yet this civil war within the church has brought brothers in Christ to violate His most sacred command, love to God and love to man. "If a man say, I love God, and hateth his brother, he is a liar: For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

These blind and contentious Fundamentalists and Modernists are liars indeed. A liar and a hypocrite are equal; one tells an untruth, the other lives it.

Fundamentalism Versus Modernism

“Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell?” Phillip II of Spain and Thomas de Torquemada were likewise inspired of the devil and did their best to persecute, destroy and torture those who believed differently than they did. The same spirit of bigotry is today as bitter if less harmful because the law restrains.

Not long ago a justly celebrated preacher, a man divinely inspired, declaring the truth as God gave him understanding of it, listened to by thronging thousands, for men are as eager to hear a great preacher today as they were in the days of John the Baptist,—this preacher, because he could not agree to all the terms of a certain creed, was

Violation of a Sacred Law

threatened with dismissal from a certain pulpit because an assembly of so-called church elders held that such refusal on his part amounted to heresy. This sanctimonious group of hypocrites would interfere with and stop the preaching of God's Word to men eager to receive it because, forsooth, the terms of a man-made creed were not fully accepted. Can hypocrisy and blundering stupidity go further? "Ye blind guides, which strain at a gnat and swallow a camel." Torquemada would have said, "Believe as I do, or I'll roast you"; these saintly sinners say, "Preach as we believe or get out." A fine exhibition indeed of brotherly love, and Christian charity, the foundation stones of the church; a church held up

Fundamentalism Versus Modernism

to the ridicule of the world because its members so far forget their solemn vows to Christ; a church weakened and bewildered by such internal strife.

CONCLUSION

AND now, dear reader, if you have had the patience to follow me thus far, go one step farther with me. Let us join hands, us three, Fundamentalist, and Modernist, and brother in Christ, while we humbly bend the knee before the Great White Throne of mercy, justice and love. Let our hearts beat with gratitude while our voices join the anthem of glory, praise and honor to our matchless King. Let us with bended head and with deepest reverence pray to Him who lived and suffered and died that we

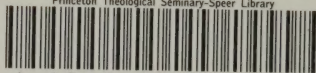
Fundamentalism Versus Modernism

might live; as we ask Him to grant us the light of His Spirit to illumine our feeble minds, to quicken our dull hearts, to inspire us with that radiant, glowing love to Him and to our fellow men, by virtue of which and by which alone can His will on earth be done. And now to God the Father, to Christ His Son, and to His Holy Spirit, be all the power and dominion, praise and glory, world without end, Amen and Amen.

Date Due

F 16 '42			
FACULTY			
FACULTY			
F 22 '46			
AP 23 '51			
MY 8 '51			
MY 22 '51			
MY 2 ³ '51			
MY 2 ³ '51			
OC 8-'51			
AP 8-'54			
FEB 1 1 '57			
~~FACULTY~~			
APR 2 '51			
~~DEC 8 '51~~			
~~FEB 22 '51~~			
~~FEB 19 '73~~			
~~FEB 28 1973~~			
			

Princeton Theological Seminary-Speer Library



1 1012 01019 0678